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Lunar Month	Date	Name of the Occasion
7th	19th	Birthday of the God of Pao Miao
8th	1st	" " Chin Chia
"	3rd	" " The Kitchen God
"	15th	The Moon Festival (Mid-Autumn Festival)
"	27th	Birthday of Confucius
9th	9th	" " Tou Mu
10th	15th	" " the God of Water
10th	(Some time)	Visiting ancestral graveyards
11th	19th	Birthday of Sun God
12th	8th	" " Fa Ch'a
"	23rd	The God of Kitchen reports to Heaven
"	30th	New Year Eve. Offerings to various gods.

Each of the above is an occasion of more less festivity in the form of offerings and feasting among those gathered in a small area of the town or from the entire village. These gatherings may either be purely male or female. In addition there are other occasions of more or less ritual significance. Scattered over the entire area are many temples of local patron gods (Pen Chu). Each of these gods governs the welfare of an area or of a village, has a surname, name, and birthday, such as the third of the first Moon, the 14th and 19th of the 4th Moon, etc. Each of these birthdays is an occasion of offerings, celebration and feasting at the temple for people of the area in which the particular patron god governs. On the first and fifteenth days of every month incense and food will be offered to these gods too. Then, three days after the birth of a child incense and food will be offered to these gods. On any day when a family is slaughtering a pig, incense will also be burned on family portals. Often a family calls in a priest to pray and read the scriptures for a day. This is called a Prayer for Blessing (peacefulness) and is performed on a small alter just outside of the family wall, in the street.

There are other occasions of emergency, as when a member of a family is seriously ill. On such occasions ritual offerings are usually made to one or other of the gods following advice given by a witch woman or a fortune teller. Finally, death of a family member brings with it, of course, many occasions of ritual significance.(4)

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Living Habits as regards Cleanliness. - There is no idea of personal hygiene or of public health as the West understands these terms. Personal habits of the people are like those in most other villages in China: drinking of unboiled water, eating exposed and uncooked food and raw vegetables, considering flies on food as a matter of course,(5) and taking no bath. Passing through West Town and its villages are many brooks formed by water running down from the gorges of Ts'an Shan. Usually on one or both sides of every street there are such streams. Each stream thus passes through many villages before finally reaching the lake. Such streams are the main places for washing not only rice and vegetables, meat and fish before cooking but also of clothes and night soil containers. Once the wife of a friend of the author

(4) The author does not think that the above list exhausts the total number of ritual occasions for inhabitants of this community. Walking through the streets during any evening the author would see at least several clusters of burning incense and ashes of burned paper money for spirits. The ones given are however the major occasions.

(5) Flies on food are called "food flies" without which a meal is regarded as improper.

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offended a local woman who was dispatching milk because the friend's wife washed the milk woman's measuring bowl before dipping it into the milk [illegible]. The milk woman's reason was that the bowl was carried on her body, just next to her under-clothes so it could not be dirty at all.

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Ideas about public health are lacking. Sickly dogs are seen everywhere; donkeys, horses and mules make a mess freely on every street. Children and adults enjoy their conveniences in the main thoroughfares or around any corner of any lane. No one even bothers to clean up the streets. Often poor farmers or their children come to the streets to gather up the human and animal excretion for fertilizer in the fields. About three years ago the missionary college and the local middle school organized a joint campaign on public hygiene. Teachers and students of both institutions carried out a general cleaning up of all the streets of the town and killed about fifty homeless and sickly dogs. Quite a number of the local inhabitants lent support to the effort. At the same time public lectures were given in the main streets by some of the students on the importance and significance of the campaign. For a period of time following the campaign the town was free from obvious dirt heaps, etc. But the old way of life returned gradually. Today no one even recalls this campaign.

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